

because the spirits are helping him all the time. Even his pronunciation changes from the male to the female mode. At the same time his body alters, if not in outward appearance, at least in its faculties and forces. He loses masculine strength, fleetness of foot, endurance in wrestling, and falls into the debility and helplessness of a woman. Even his mental character undergoes a change. His old brute courage and fighting spirit are gone; he grows shy and bashful before strangers, fond of small talk and of dandling little children. In short he becomes a woman with the appearance of a man, and as a woman he is often taken to wife by another man, with whom he leads a regular married life. Extraordinary powers are attributed to such transformed shamans. They are supposed to enjoy the special protection of spirits who play the part of supernatural husbands to them. Hence they are much dreaded even by their colleagues in the profession who remain mere men; hence, too, they excel in all branches of magic, including ventriloquism.<sup>1</sup>

Among the Teso of Central Africa medicine-men often dress as women and wear feminine ornaments, such as heavy chains of beads and shells round their heads and necks,<sup>2</sup>

And just as a man inspired by a goddess may adopt female Women attire, so conversely a woman inspired by a god may adopt male <sup>inspired</sup> costume. In Uganda the great god Mukasa, the deity of the Victoria dress<sup>s</sup> as Nyanza Lake and of abundance, imparted his oracles through a man. woman, who in ordinary life dressed like the rest of her sex in a bark cloth wrapped round the body and fastened with a girdle, so as to leave the arms and shoulders bare; but when she prophesied under the inspiration of the god, she wore two bark cloths knotted in masculine style over her shoulders and crossing each other on her breast and back.<sup>3</sup> When once the god had chosen her, she retained office for life; she might not marry or converse with any man except one particular priest, who was always present when she was possessed by the deity.<sup>4</sup>

Perhaps this assumed change of sex under the inspiration of The a goddess may give the key to the legends of the effeminate <sup>fleo</sup> <sup>r</sup> <sup>?</sup>

Sardanapalus and the effeminate Hercules,<sup>5</sup> as well as to the practice t^yTfemai of the effeminate priests of Cybele and the Syrian goddess. In ail spirit

<sup>1</sup> Waldemar Bogoras, *The Chitkchee* mouth of a man, not of a woman. To wear two bark cloths, (Leyclen and New York, 1904-1909), one on each shoulder, is a privilege of pp. 448-453 (*The Jesup North Pacific* royalty and *Expedition*^ vol. vii. j *Memoir of* of priests. The ordinary man wears a *the American Museum of Natural* single bark cloth knotted on one *History*}. shoulder only. With the single excep- - Rev. A. L. Kitching, *On the* tion mentioned in the text, women in *Backwaters of the Nile* (London, 1912), Uganda never wear bark cloths fastened p. 239, with the plate. over the shoulders. a For this information I have to 4 R ^ £<sup>da</sup> thank my friend the Rev. J. Roscoe. J lie tells me that according to tradition v > ; / » ! \* / Mukasa used to give his oracles by the <sup>6</sup> *The Scapegoat*, pp. 387 sqq. PT. IV. VOL. II S